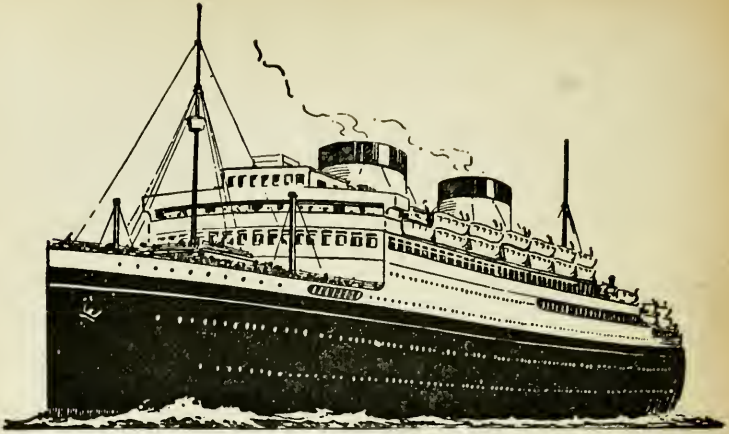


Millennial Star



The Beauty Of Britain

A scene in Dovedale, Derbyshire.



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MILLENNIAL STAR

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5 Gordon Square, London, W.C.1, England Museum 1354

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.—Romans 6: 23

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THIS WEEK'S COVER—

AT a season when the beauty of Britain is at its best, it is considered appropriate to show a few choice scenes on the cover of the STAR. This week's picture was taken in Dove-dale, Derbyshire, and is one of the loveliest spots of this 10,500 acre beauty section.

IN THIS ISSUE—

- A member of the Quorum of the Twelve explains the Latter-day Saints' attitude on the Bible. See page 355.
- A statement of Charles Dickens' explains what he thought of the Mormon emigrants from Britain. See page 357
- The definitions of the word "hell" are discussed. See page 362.

POETRY

FAITH

By NEPHI JENSEN

In my doubts' darkest night
My thoughts are still serene;
By soul's inerrant sight
I can see the unseen.

My creed needs no defence,
My quiet soul has not erred;
By inner faultless sense
I can hear the unheard.

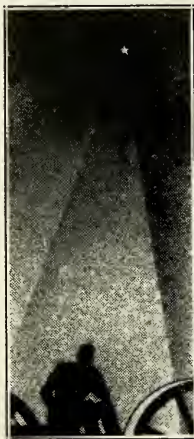
My heart is outreaching,
Seraphic heights I own;
By soul's sure upreaching,
I know the deep unknown.

MY BABE OF YESTERYEAR

By ESSIE BATEMAN SISK

My little babe of yesteryear
Has grown so gracefully tall.
It's hard for me to realize
She was ever a child at all.

She's all I ever dreamed or hoped
That she might some day be;
And Oh! I'm glad that God saw fit
To trust her care to me.



UP FROM THE ROWS

By CLINTON F. LARSON

The thundering clouds orate to me at night,
And dare I say? or dare I know they mean
A world at war? When rumbling cannons fight
With men, I then will know the war they mean;

A cowering horde of men below a plane;
A crying innocent under the glutton's knife;
At twilight the soldier lies dead in trampled grain,
While the wind and sun bid sad farewell to a life.

Once life he knew, crosses above him stand,
But now the Bethlehem star in a halo glows;
And quietly a flower nods above the land
As something passes up from the moonlit rows.

The Holy Bible

By ELDER JOSEPH F. MERRILL

(Of the Council of the Twelve)

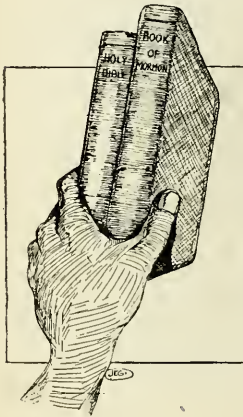
THE Latter-day Saints in early days were ignorantly and maliciously charged with displacing the Christian Bible with the Golden Bible, meaning the Book of Mormon. Of course, there was no truth to the charge. No religious denomination in the world accepts the Bible more completely or puts a higher value on it than does the Church of Jesus Christ of Latter-day Saints. The eighth article of our Faith says: "We believe the Bible to be the word of God as far as it is translated correctly . . ."

To intimate that there are errors in translation does not in the least deny the validity of the original writing. When we recall how we got our Bible it becomes at once apparent to those experienced in translating from one language to another that errors of translation in the Bible could hardly be avoided. Did you ever ask a linguist to translate a writing from English into French, say, then another to turn this French into German, say, and a third to translate the German back into English? Try the experiment, sometime. It would be more interesting still to have two or more sets of translators work on turning the same writing into the different languages. The experiment would clearly demonstrate how easily errors of translation can be made, or how very hard to avoid them.

Now when it is remembered that our English Bible was not translated from the original documents but from Greek copies that were successively made over and over again long after the originals were first written, it is easy to see how the King James' translation contains many errors. Jesus spoke, we are told, in Aramaic. His sayings were translated into Greek. Old Testament writers probably wrote in Hebrew. How many times these manuscripts were successively copied before their translation into Greek we do not know. None of the original manuscripts have ever been found by modern scholars. Neither do we know whether we got our Bible translated into English from the fifth, the thirtieth or some other successive copy of the original Greek translation. The wonder is that there are not more errors of translation than there probably are. In this matter of determining how many errors, both of omission as well as commission, there may be in the Bible, Latter-day Saints are guided by the Prophet Joseph Smith's "Inspired Translation." (See Pearl of Great Price, pp. 43-45.)

A fruitful cause of errors in our Bible was the lack of understanding of its teachings on the part of copyists and translators. It is agreed that a writer who lacks an understanding of what he is writing cannot make a faithful translation. Who among the scholarly copyists and translators had an adequate understanding of the religious teachings he was trying to write? Who among all the Biblical scholars of our time has a full understanding of the teachings in the New

Testament? None of these professors fully agree with Latter-day Saint interpretations obtained through the teaching of our divinely inspired leaders. Examples are: Reference to salvation for the dead; the apostasy of the Church and its restoration in "the last days;" the need of continuous revelation in the Church, etc. Without the spirit of inspiration none of these and other teachings as they are found in the Bible can be fully understood. "There will be, there can be, no absolutely reliable translation of these, or other scriptures, unless it be effected through the gift of translation as one of the endowments of the Holy Ghost. The translator must have the spirit of the prophet, if he would render in another tongue the prophet's words." The Apostle Paul declared, "All scripture is given by inspiration of God." In like manner Peter declares, "No prophecy of the scripture is of any private interpretation . . . Holy men of God spake as they were moved by the Holy Ghost." (II Peter 1: 20-21) Is it any wonder, then, that Joseph Smith qualified his statement of our belief in the Bible by writing "as far as it is translated correctly"?



But, of course, this statement does not in the slightest degree question the validity of the original manuscripts of the Bible. On the contrary it confirms their integrity. It happens, too, that we have another very important confirmation. The writings of Isaiah are referred to and liberally quoted by Nephi in the Book of Mormon. (II Nephi 12-24) The inclusion by Nephi of these quotations, of course, definitely proves the validity of the writings of Isaiah; otherwise, these quotations would not have been in our divinely given Book.

Further, in many of the revelations given to Joseph Smith, Biblical characters and teachings are freely referred to. Thus the Lord Himself has put the stamp of approval upon the ancient writings from which we get our Bible. This approval is a perfect confirmation of their validity. We therefore have several reasons that the world does not possess for our belief that the Bible is in very deed a sacred volume. Our belief may be said to rest on a reinforced, solid foundation. Of course, this gives an assurance and a comfort to the Latter-day Saints relative to the Bible, that the world, rejecting the Book of Mormon and the divinity of Joseph Smith's call, does not possess.

Now, let no one get the idea from what is said above that our Bible is unreliable because of the errors it contains. That there are some errors and mistranslations we know. But these are not numerous enough vitally to hurt the Bible. The wonder is that the mistakes are relatively so few. The omissions are far more vital than the errors. But the omissions have been supplied to Latter-day Saints in their other standard books. These omissions related to the clearness of Biblical teachings, the result being to obscure the meaning of

some Biblical passages. For example, Paul's question, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (I Cor. 15: 29) does not sufficiently clarify the doctrine of salvation for the dead. Again, the Apostle Peter's reference to the whereabouts of Christ between His death and resurrection in his writing, "By which also he went and preached unto the spirits in prison;" (I Peter 3: 19) is not sufficiently full to give the world a clear idea of the need of preaching in the spirit world. Without further light, who can explain this quotation: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4: 5-6)

With respect to many points of doctrine, undoubtedly the people were much more fully taught than is indicated in our Bible. (See II Nephi 29: 10.) But the omissions from, as well as errors in, the Biblical text cast not one particle of doubt upon the validity and sacredness of the original manuscripts from which we get our Bible. And the errors in the text were in the main made by honest men who used all reasonable care to avoid them. They did a remarkably fine piece of work with

(Continued on page 364)

GLANCES AT CHURCH HISTORY

Brief accounts of interesting events which occurred at a corresponding time of some previous year.

June 6th, 1831:—The fulness of the Melchizedek Priesthood was bestowed for the first time in this dispensation, when at a conference of the Church in Kirtland, Ohio, several elders were ordained high priests.

June 6th, 1840:—The first company of saints to leave the British Isles for America embarked from Liverpool aboard the Britannia. This was the starting of a great movement. Charles Dickens, in describing a typical group of a later period (June 4th, 1863), said that he had gone on board to bear witness against the people if they deserved it, and that he fully believed they would, but to his surprise they did not. He left, "Feeling it impossible to deny that, so far, some remarkable influence had produced a remarkable result, which better known influences have often missed."

June 7th, 1845:—The copyright for the Doctrine and Covenants in Great Britain was obtained by Wilford Woodruff.

June 8th, 1935:—The first mission-wide M.I.A. conference commenced in Kidderminster. Approximately 400 saints were in attendance.

June 10th, 1875:—President Brigham Young organized the first Y.M.M.I.A. with Junius F. Wells as president.

Love, The Nutrient of Life

By VIVIAN R. McCONKIE

CONDENSED FROM THE RELIEF SOCIETY MAGAZINE

LOVE is a divine nutrient of human life and is the basis for all of our work. It motivates man toward the "bond of perfectness and peace." It strives for a fulness of life both here and hereafter. It stimulates thoughtful attention to the relationships of life. It is a native endowment of women, and expands heavenward as the subject grows in goodness. It encircles eternally those who do the will of the Father. It is manifested by the Son of God, through the Gospel. The atonement and the Holy Ghost evidence the extent to which it will reach to save us. It is inclusive of many qualities and is the mortar that holds the world together. It is a plant that matures beautifully or withers according to the cultivator of it.



Love is expressed by words and deeds. True home culture cannot exist without it. Its signs and tokens feed human affections. It is kind thoughts manifest in action; it perpetuates sentiment, consideration, and chivalry. When unexpressed it deteriorates. When expressed it refreshes parched places, and its sunshine awakens life. It continues courtship after marriage and is the sole remedy that will heal breaches that lead to broken homes.

There is greater need for love than for modern comforts. If choice must be made between love and up-to-date houses and automobiles, those who are touched with understanding will choose love and home and children and the standards of the Church as guide wires.

If you would be loved be lovable, for love begets love. Like other gifts it must be used faithfully; otherwise it cannot be enlarged. It must be active to reach the heart of another. Many hunger for it; yet, out of fear of encouraging vanity through lavish or unwise expressions of love many are allowed to starve for want of it. Malnutrition, where the element lacking is love, turns the heart to bitterness and the soul to rust. A wise word of recognition for a deed well done, or even for a failure, if the purpose was worthy, costs nothing and may greatly aid a worthy cause, as well as lighten a darkened soul.

Love is measured by what it gives and by its purposes and its objects. The greatest love of all is manifest in the gift of eternal life, which is God's gift to all who desire righteousness. Man's greatest manifestation of love is to help persons to prepare themselves to receive eternal life, and the greatest thing that can be done to that end is to teach the truth. Our love is measured exactly by how completely we do this. If we love the Lord we will teach the Gospel, but we cannot teach it if we do not live it. If we do not teach the truth it is because the light of truth is not in us. "I love thy testimonies." (Psalms 119: 119)

Beneath The Surface

By CONREY BRYSON

CONDENSED FROM THE IMPROVEMENT ERA

MAC, hotel page at the Chalmers, took the steps three at a time, grumbling all the way. "Grouchy old bear. Tenth time in an hour I've raced up here to wait on him. And swell thanks! Not even a dodger."

He entered the room without knocking. Mart Rowan, grain king, was too busy just now to be bothered with formalities. At ten the next morning, bids would be closed for the biggest government grain contract in history.

"You sent for me—" Mac began.

Rowan snapped his orders. "Six pencils, soft leads. Ice water. Get me all the plane and train schedules; and hurry up. What are you waiting for?"

As Mac turned to leave, the telephone rang.

"Answer that!" Rowan commanded.

When Mac turned from the phone, his face was blanched.

"It's the Memorial Hospital, sir. Mr. Gardner has had an emergency operation. Ruptured appendix. He may not recover, and he wants to see you."

Rowan jumped, scattering papers and telegrams to the floor. "It's a trick," he stormed. "My chance to beat him once more, and he's got a ruptured appendix! Well, call a taxi. You come along. Bring these papers—and these."

Many times during the wild ride to the hospital, Rowan twisted his lips to a half sneer and muttered the name "Nelson Gardner." That was all.

Years ago, it had been different. Mart Rowan and Nelson Gardner, irrepressible and inseparable, had started with a cart, a bony horse, and fifty sacks of grain. When the war came they saw the opportunity of a lifetime. They bought grain with all the money they could raise, beg, or borrow. Then Nelson Gardner was called to the colours. Rowan stayed behind because of a physical handicap—stayed behind and sold grain at unheard of prices. The day that saw the completion of Gardner's service to his country, saw Mart Rowan firmly established as the country's leading grain merchant.

Rowan had awaited anxiously his partner's return, but success and war had changed them both. They failed to agree on any policy, and their quarrels grew bitter and frequent. Finally, Gardner stalked from the office, pausing at the door to hurl a parting shaft at Rowan.

"All right, Mart. You're on top now. Some day you'll learn that there are more important things in life than money."

Passing years found the two men engaged in the bitterest

(Continued on page 365)

THURSDAY, JUNE 8, 1939

EDITORIAL

My Acquaintance With President Joseph F. Smith

PRESIDENT Joseph F. Smith was born in Far West, Caldwell County, Missouri, November 13th, 1838, the son of Patriarch Hyrum Smith and his wife, Mary Fielding Smith. He was born during an eventful and critical time in the history of the Church. Near the time of his birth, his father and his Uncle Joseph, the Prophet, were court-martialled by an illegal court of a mobocratic militia, and sentenced to be shot in the public square at 9 a.m., October 14th, 1838. Due to the prompt and courageous act of General Doniphan, who refused to execute the order, and stated that were the prisoners shot, he would testify against Lucas and Clark for cold-blooded murder, the order was not carried out.

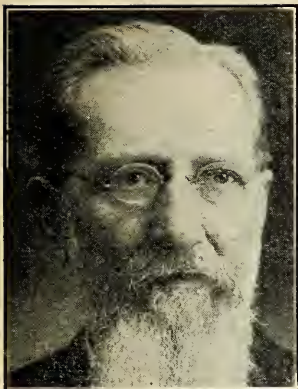
I have been to Far West, seen the place near where Joseph F. Smith was born, stood upon the ground of the temple lot, and viewed the corner stones of the temple which still remain. I have also seen General Doniphan and listened to his friendly remarks about Joseph Smith and the Latter-day Saints.

Driven Out Of Nauvoo

SOON after the birth of President Joseph F. Smith, he was taken with his mother and the exiled saints to Nauvoo, Illinois, where he remained until about nine years of age, when he with his faithful mother, after the martyrdom of his father and his uncle, were exiled from Nauvoo by mob violence. It was the beginning of that great exodus of the Latter-day Saints to the valleys beyond the Rocky Mountains.

When Mother Smith crossed the plains in 1848, Joseph was about 10 years old. He and an older brother, John, born to a former wife of Hyrum Smith who had died some years before, with Joseph's mother, drove an ox team across the plains for 1,000 miles, walking most of the way. After arriving in Salt Lake Valley, Joseph herded cows for the saints across the Jordan River where they were taken in the morning to graze on the wild grass, and brought back in the late afternoon for the evening's milking.

A short time later the family moved to the Sugar House Ward where Joseph attended school. His schooling was very brief, for at the age of fifteen he was called on a mission to



Joseph F. Smith

the Hawaiian Islands. Going by team from Salt Lake City to San Francisco, he was gone about four years and filled a most efficient and honourable mission. About three months after his arrival on the Islands he was enabled by his faithful application to the study of the language and through the gift of the Holy Ghost to deliver a sermon in the Hawaiian tongue, and from then on he was able to converse freely and speak in public in the language of the Hawaiian people.

He filled other missions there and imbibed a deep and abiding love for the Hawaiian people, and they loved him as a child would his own father. I heard him say once at a Polynesian reunion in Logan, that the Hawaiians never became bitter apostates. Some were cut off for transgression, but always acknowledged that they were wrong and the Church was right.

Full Of The Spirit And Power Of God

ONE of my first recollections of President Smith was when I was a boy in the 14th Ward. He came there and delivered a lecture on the life of his uncle, the Prophet Joseph Smith. He was so full of the spirit and power of God that the inspiration was radiated throughout the entire audience. Brother John W. Taylor told me that he shook hands with President Smith after the lecture, and as he shook his hand he felt the influence of the Holy Spirit permeate his own body from his head to his feet, in such a way that he could not forget the influence which filled his soul at that time.

President Smith was ordained an apostle on October 8th, 1867. On November 10th, 1901, he became President of the Church.

From 1897 until his death in 1918, I had much personal acquaintance with President Smith. I listened to many of his teachings in private as well as in public on the doctrines of the Priesthood. He taught me lessons that I shall never forget. In a family line he was a man of absolute justice. He exemplified by his works the truth, divinity and purity of the laws of the Gospel.

A Lover Of Children

HE loved children. I heard him say how he detested seeing a man come into the congregation and compel a young child to give up his seat, forcing the child to stand while the grown man took the seat, and by so doing perhaps make the boy feel that he would never come to meeting again.

He never taught his children nor any of the Saints principles that he did not himself carry out in his practical life. President Charles W. Nibley said at his funeral, "President Smith was the greatest man I ever knew."

—MATTHIAS F. COWLEY

Q: What is hell from the Latter-day Saint point of view?

A: The confusion that surrounds the word "hell" arises from the fact that it actually means several different things. By the aid of modern revelation, we may conclude that the term includes any one of the three following ideas:

(1) "The place prepared for the devil and his angels . . . from the moment they were thrust out of heaven. In all probability the infinite space, the abyss, also called the 'bottomless pit,' where there is no resting place, nothing but chaos, as distinct from the organized worlds where intelligences have been permitted to dwell in tangible tabernacles." (D. and C. Commentary 29: 38)

(2) The place prepared for those who have committed the unpardonable sin of denying the Holy Ghost after having received it. They are the only ones upon whom the second death will have any power. (D. and C. 76: 30-49, I Nephi 15: 34-35)

(3) The place prepared for those who have not received the testimony of Jesus, neither in this life, nor in the spirit world. We are told that they shall be thrust down into hell. (D. and C. 76: 84) This will not be their permanent fate, however, but a temporary exile. After the millennium they will be resurrected, and receive their judgment. (Rev. 20: 12-13) This class of individuals will finally receive a telestial degree of glory, and will be as numerous as the stars in the firmament. (D. and C. 76: 109)

Q: Is there any reference in Genesis to God's spiritual creation of the earth?

A: Yes. Genesis 2: 5 reads, "And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." This verse, standing alone, is almost unintelligible. The account given in the Pearl of Great Price makes the above passage understandable by adding the following: "For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth." Genesis 2: 5 is purely an interpolation, however. It is wrong to assume that Genesis 1: 1-31 is also an account of the spiritual creation.

Q: In the Bible many words are printed in italics. What is the significance of this practice?

A: The translators of the Bible found it necessary to add an occasional word to the English rendition in order to make the sense complete. Thus the passage, "I and Father are one," (John 10: 30) was translated, "I and *my* Father are one." The interpolated words are always printed in italics. This practice was introduced by Miles Coverdale, who printed a popular English edition of the Bible in 1560. He also introduced the practice of printing in Roman characters, instead of Gothic, and of dividing the text into verses.

Q: What is the division of the earth referred to in Genesis 10: 25 ?

A: The Latter-day Saints believe that originally all the dry land formed one single body. For some reason the Lord caused the waters to encroach upon the land, and carve its surface into continents and islands. When the Saviour returns to the earth, the waters of the mighty deep will be driven back into the north, and all the islands of the sea will become one land, and the earth shall be like it was in the days before it was divided. (See D. and C. 133: 22-24)

THE HOLY BIBLE

(Continued from page 357)

the result that our Bible is one of the choicest books ever written, whether regarded from the religious or literary point of view.

The language of King James' translation can hardly be excelled in simplicity, clearness, force, and beauty. As an illustration, open the book at random to any of the chapters in Proverbs:

"Whoso loveth instruction loveth knowledge, but he that hateth reproof is brutish . . .

"The thoughts of the righteous are right: but the counsels of the wicked are deceit . . .

"A wise son heareth his father's instruction: but a scorner heareth not rebuke."

Now turn to Psalms:

"I hate vain thoughts: but thy law do I love . . .

"Depart from me, ye evil doers: for I will keep the commandments of my God . . .

"Deliver my soul, O Lord, from lying lips, and from a deceitful tongue . . .

"My help cometh from the Lord, which made heaven and earth."

And now turn to a few teachings of the Master:

"Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven . . .

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye . . .

"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven . . .

"Therefore all things whatsoever ye would that men do unto you, do ye even so to them: for this is the law and the prophets . . .

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

These quotations illustrate the wisdom, comfort, help, and enjoyment that the honest may derive from reverently reading the Bible. It is the greatest book in our language.

BENEATH THE SURFACE*(Continued from page 359)*

competition. No word passed between them. The story of their difference was well known to the staff at the Chalmers, where Gardner was liked as much as Rowan was disliked.

Rowan strode quickly to the bed where Gardner lay breathing faintly. Rowan cleared his throat, and Gardner opened his eyes and smiled weakly.

"Mart!" he whispered. "You came."

"Yes. I'm sorry about you. Is there anything I can do?"

The sick man failed to notice the impatience in Rowan's voice.

"There is, Mart. I'd like you to call the Latter-day Saint Mission here and ask two of the elders to come."

Rowan stood up straight and looked out the window. Mac watched him, while the clock in the hallway was ticking away the precious minutes before the closing of the grain bids. After a long moment, the grain king, who had termed religion "a lot of bunk," turned and walked to the telephone in the hallway.

All the while the missionaries were in the room, Mac's eyes were upon Rowan, who stood with head bowed, jaws firm, silent.

"Maybe the old boy's got a heart after all," he mused.

When the Elders had gone, Rowan crossed to the bed to Gardner, but the sick man had fallen into a deep sleep. Rowan stood watching him a moment. Suddenly he strode to the closet and took from Gardner's coat the key to the sick man's hotel room.

"Stick with me," he commanded Mac. "I'll need you."

For an hour Rowan worked feverishly, reading Gardner's mail, sending telegrams in his name, sending Mac on frantic errands. Mac made no effort to hide his contempt, Rowan, genius of the grain market, taking advantage of his sick competitor!

At last Rowan looked up with a weary smile.

"That's all for tonight, Mac. Thanks!" Then he let his head fall wearily upon his folded arms.

Mac walked out into the cool night, his faith in mankind shaken. He thought of the missionaries praying in the hospital room. What Providence would allow Gardner to be so hopelessly swindled?

Grain men, waiting for the awarding of the contract, made the Chalmers their headquarters. When the news came, a buzz of surprised conversation spread throughout the lobby. The contract had been awarded to Nelson Gardner's firm. Rowan had not even submitted a bid. . .

Mac hurried to grab Rowan's luggage as he started for the door.

"I—I misunderstood you, sir," he managed to say. "I know now what you did. You submitted the bid in Mr. Gardner's name. I think it was fine—it was big—and I—"

"Thanks, son," Rowan interrupted, and pressed a pound note into the boy's hand. Then he squared his shoulders and strode out into the sunshine.

A year later, grain men were again gathered at the Chalmers. Mac's happiest duty was to run up the stairs with a message for "Rowan and Gardner."

News of the Church in the World

ANNOUNCEMENT is made by the First Presidency of the appointment of Elder Levi Edgar Young, of the First Council of Seventy, as head of the New England Mission. He is expected to leave Salt Lake about the middle of July.



Elder Young

First Council of Seventy in October,

1909. He is well known in the educational field, being dean of the School of History and Political Science at the University of Utah, and is a recognized authority on Utah history.

He succeeds Elder Carl F. Eyring, who is returning to his teaching duties at the Brigham Young University.

The New England Mission is one of the more recent proselyting districts, being organized in 1937. Its headquarters are in Cambridge, Massachusetts, home of Harvard College.

Of Current Interest

OUTPUT of gold in the world during 1938 was 36,750,000 fine ounces, an increase of nearly two million ounces over the 1937 total. Of these, 21,090,000 ounces were produced in the British Empire, 5,000,000 in Russia and 4,244,000 in the United States. The estimated total world stock of monetary gold is now 854,000,000 ounces.



THERE ARE 24,717 branches in the British postal system.

TRADING cameras for guns has solved the problem of air rifle damage by children in San Francisco, U.S.A. A new camera is offered in place of the guns, and the number who took advantage of the opportunity for barter indicates that birds and small life will be comparatively unmolested in the future.

DISCOVERY in the extreme northern part of California of a large meteorite has been reported by Dr. Earle J. Linsley, of the Chabot Astronomical Observatory and Mills College. It is the largest one to fall in that region for some time.

From the Mission Field



Elder Ashton

Elder Hanks



Sister Herron

Elder McBride

Departing Missionaries—

Elder Marvin J. Ashton, who has laboured in Birmingham and London Districts and in the British Mission Office, where he was supervising elder and associate-editor of the *MILLENNIAL STAR*, was honourably released on Friday, June 2nd, and will return to his home in Salt Lake City, Utah.

Elder S. Bruce Hanks, who has laboured in London and Manchester Districts, being supervising elder of the latter, and in the British Mission Office, where he was mission recorder and Genealogical supervisor, was honourably released on Friday, June 2nd, and will return to his home in Salt Lake City, Utah.

Sister Dorothy Herron, lady missionary, who has laboured in Nottingham and Liverpool Districts, was honourably released on Friday, June 2nd, and will return to her home in Salt Lake City, Utah.

Elder Orlando S. McBride, who has laboured in Norwich and Nottingham Districts, being supervising elder of the latter, was honourably released on Friday, June 2nd, and will return to his home in Thatcher, Arizona.

Transfers—

The following transfers were made effective on Wednesday, May 31st:

Elder Emmett L. Brown from the British Mission Office to Irish District; Elder William H. Bousfield from Birmingham District to Manchester District; Elder Dale W. Ansell from Bristol District to Birmingham District; Elder Fred A. Schwendiman from Scottish District to the Millennial Chorus; Elder Don R. Wheelwright from Irish District to the Millennial Chorus.

Elder John E. Gillespie, Jr., from the Millennial Chorus to the editorial staff of the *MILLENNIAL STAR*; Elder Hyrum M. Smith from Scottish District to Liverpool District; Elder Blaine H. Alexander from Sheffield District to Leeds District; Elder Douglas H. Brammer from the British Mission Office to the Millennial Chorus.

Elder Max W. McKeon from the British Mission Office to Manchester District; Elder Hugh C. Brown from the British Mission Office to Scottish District; Elder Louis C. Larsen from Nottingham District to Irish District; Elder Thomas E. Stolworthy from Liverpool District to Norwich District; Elder Francis A. Patterson from Norwich District to Scottish District.

Elder Clovis H. Jordan from Newcastle District to Manchester District; Elder Richard P. Smoot from Norwich District to Irish District; Elder Ivan V. Miller from Welsh District to the Millennial Chorus; Elder Glenn H. Cornwall from Nottingham District to the Millennial Chorus; Elder Walter Miller from Norwich District to Newcastle District; Elder Gordon C. Kimball from Sheffield District to the Millennial Chorus.

Elder Philip J. Dixon from Sheffield District to the Millennial Chorus; Elder Burton S. Miller from the Millennial Chorus to Scottish District; Elder Karl G. Esplin from the Millennial Chorus to Bristol District; Elder Mark P. Lyman from

the Millennial Chorus to Leeds District.

Elder Ralph J. Griffin from Birmingham District to Nottingham District; Elder Clyde M. Lunceford from Birmingham District to Bristol District; Elder Van W. Green from Bristol District to Liverpool District; Elder A. Wayne Richardson from Irish District to Manchester District; Elder Barton R. Bowden from Leeds District to London District.

Elder Grant A. Hawkes from London District to Nottingham District; Elder Spencer W. Clawson from London District to Sheffield District; Elder M. Waldo Romney from Manchester District to London District; Elder William D. Wagstaff from Sheffield District to London District; Elder Phillip L. Richards from the Millennial Chorus to Scottish District; Elder D. Maxwell Butler from the Millennial Chorus to Irish District.

Sister Louise Matheson from Leeds District, and Sister Aloa Dixon from Manchester District, to the British Mission Office; Sisters Marjorie Smith and Dora Call from Sheffield District to Newcastle District.

Arrivals and Assignments—

The following missionaries to labour in the British Mission arrived on Wednesday, May 24th, aboard the s.s. *Washington* and were assigned as follows: Elder Lloyd Roberts (Afton, Wyoming) to Sheffield District; Sister Ruby Goodson (Phoenix, Arizona) to Scottish District; Sister Kathryn Baird (Brigham City, Utah) to Leeds District; and Sister Verla Ashcraft (Idaho Falls, Idaho) to Nottingham District.

Doings in the Districts—

BIRMINGHAM—On Tuesday, May 23rd, a supper was given in the Masonic Hall by the officers of

Nuneaton M.I.A. Brother Edgar A. Cater was in charge and was assisted by Brother Clarence W. Linnett and Sister Marjorie Neil. Games occupied the major part of the evening following supper. Community singing was also enjoyed, and vocal solos were given by Brother Linnett and Sister Sylvia Rowley.

BRISTOL—A Mothers' Day programme was held in Plymouth Branch Hall recently. Talks were given by Sister Maggie E. Mavin, Supervising Elder Don R. Watkins and Elder J. Carl Blake. Sprays of flowers were presented to the mothers by Brother Peter and Sister Betty Union. Sister Union gave a poem on "Mother," and Brother Union gave a scriptural reading. The hall, which was decorated for the occasion, was filled to capacity.

LONDON—At a baptismal service held recently in South London Chapel, George Henry Long, of Brighton, was baptized by Elder S. Bruce Hanks and confirmed by Elder Samuel S. Musser.

London District honour day was held on Saturday, May 13th, under the supervision of Elder James P. Hill, of the London District presidency, and Sister Madeline Hill, Y.W.M.I.A. supervisor. The sports events were held in Regents Park, and points scored were as follows: M Men—North London, 33; St. Albans, 25; South London, 2. Beehive—South London, 10; North London, 6. The remainder of the programme was in North London Chapel and included tea and dancing, M Man speech, retold story, recitation, songs and a one-act play.

On Saturday, May 20th, a special meeting of the London District presidency council and district supervisors was held in South London Branch. A review of the year's work in various departments was given, followed by suggestions and discussion. The meeting was followed by a supper.

DEATH

BENTLEY — Brother Thomas Bentley, 71, of Nelson Branch, died on Monday, May 22nd. Funeral services were conducted on Thursday, May 25th, by Brother Joseph

F. Slater, of the branch presidency. Brother John E. Owens delivered an address, and the grave was dedicated by Elder DelMar Kearl.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
†L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
4B, Silver Street.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs:**
L. D. S. Hall,
44, Avenham St.
Off Fishergate.
- Raumarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Shcrriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
Liberal Association
Hall, 13a, Queen's
Street, Redcar-on-Sea
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station

‡—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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